

B  
D 372n

LIBRARY  
OF THE  
UNIVERSITY OF CALIFORNIA

IN Memory of Rev. David D.  
Demarest, D.D., LL.D., Presi-  
dent of the New Brunswick Historical  
Club.



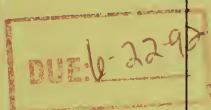
The person charging this material is responsible for its return to the library from which it was withdrawn on or before the **Latest Date** stamped below.

**Theft, mutilation, and underlining of books are reasons for disciplinary action and may result in dismissal from the University.**

**To renew call Telephone Center, 333-8400**

UNIVERSITY OF ILLINOIS LIBRARY AT URBANA-CHAMPAIGN

JUN 7 1980  
MAY 19 1980



JUL 18 1992



IN MEMORY

OF

Rev. David D. Demarest, D.D., LL.D.

PRESIDENT OF THE

NEW BRUNSWICK HISTORICAL CLUB,

From 1870 to 1898.

---

MEMORIAL MEETING HELD

NOVEMBER 17, 1898.

---

NEW BRUNSWICK, N. J.:  
J. HEIDINGSFELD, PRINTER, 42 ALBANY ST.  
1899.

B

D372n

26 JUL 11 11:00 AM

## REV. DAVID D. DEMAREST, D.D., LL.D.

---

A meeting of the New Brunswick Historical Club was held November 17, 1898, in memory of its late president, Rev. David D. Demarest, D.D., LL.D., who had died June 21, 1898.

Dr. Henry R. Baldwin, Vice-President of the Club and its acting President presided and in initiating the proceedings made the following remarks :

### REMARKS OF DR. BALDWIN,

ACTING PRESIDENT.

MY FRIENDS :

It is with no ordinary feeling that I preside on this occasion. First made acquainted with Dr. Demarest in early youth as an attendant at his church and a member of his parish I early learned to profit by his lucid preaching and his luminous example. Impressions then produced have never been forgotten. Associated with him in the Board of Trustees of the College and as Vice-President of this Club, his untiring industry and faultless judgment have been to me a constant source of admiration. During the last thirty-three years my relation has been the sacred one of medical adviser. His

2 MAY 12 11:00 AM

fortitude and patience under pain made it appear as if he was without nerves, so perfect was his self-control. Even in moments of consciousness during his fatal illness no murmur or complaint was suffered to escape him. These are circumstances revealing character open to the physician in the intimacy of family attendant which good taste forbids utterance in public. It is enough to say that in every relation he was found true and faithful. He was ever my friend, and I trust that I was always his.

Professor Henry D'B. Mulford then read a biographical memoir of Dr. Demarest, which had been, by request, prepared for this occasion, by Rev. James S. N. Demarest, a son of the deceased.



## BIOGRAPHICAL MEMOIR.

BY REV. JAMES S. N. DEMAREST.

**D**AVID D. DEMAREST was descended from David des Marest, of Picardy, France, who with other Huguenots left that country, lived for a time at Middleburg and Mannheim, and sailed from Amsterdam for America in 1663. After two years residence on Staten Island and twelve years in (New) Harlem, he purchased from the Indians a tract of land afterward known as the French Patent, lying between the Hackensack river and the palisades, now partly in New Jersey and partly in New York and in part still held by descendants of the family. The more numerous Dutch element soon absorbed the French. Of this mingled ancestry the subject of this sketch was born July 30th, 1819, in Harrington Township, Bergen County, New Jersey, one-half mile east of what is now Oradell station on the line of the New Jersey and New York Railway. He was the fourth of five children. The eldest, an only daughter, died two weeks after his own birth. The four boys were all given the middle initial "D," indicating that they were the sons of Daniel Demarest. The house which was the homestead was built the same year in which he was born, and remained in possession of the family until quite recently, when it was purchased by Ex-Mayor Grant of New York City. The family consisted of Peter P. Demarest, the grandfather, Leah Demarest, the grandmother, and their only child, the father of David, with his wife and children. The father

died in 1822, aged 31, when David was only three years of age. His mother remained in widowhood in the father's house with her four boys until her death in 1872 at the age of eighty-one. His grandfather was to him all that a father could have been. Indulgent to a fault, of sterling integrity, he taught the boys to be just and true and never to fail to meet an obligation. His precepts and example were followed by every one of his grandchildren. David went to school very early through his own desire; his first experience of this kind being at the old red school house where the Oradell Church now stands. The sessions of the school were from nine to twelve and from one to four, Saturday morning not excepted. There was no vacation whatever save on a few great holidays. When about eight years old David was sent to the school on the Schraalenberg road, about one mile north of the Church. A year having elapsed, he returned to the school at Oradell, over which a teacher now presided who filled the place admirably and remained for many years. At the age of twelve he had gone through six books of Euclid's Geometry, Trigonometry, Mensuration, Surveying and Navigation. Later in life, looking back to those days, he realized the debt he owed to Peter DeBaun, the teacher then in charge, for the stimulus and training given to his intellectual life.

During his childhood the Rev. James V. C. Romeyn was pastor of the united churches of Hackensack and Schraalenberg (north). He officiated in these churches alternately, preaching in both Dutch and English, alternately. As the children were always taken to church, David heard many Dutch sermons. He remembered a change that was effected when he was eight years old; in that two sermons were to be preached in English to

one in Dutch, and he could distinctly recall the vigorous protest of his grandfather against this innovation. The Rev. Isaac D. Cole had become associate pastor with the aged Rev. N. Lansing, in the church at Tappan. He was invited to preach at Schraalenberg on the Sundays when Domine Romeyn was at Hackensack and the invitation was accepted. In this way he met David and asked him if he would like to study Latin. The answer was promptly and favorably given, and in a few days he became a member of Mr. Cole's family in Tappan village. There his acquaintance with David Cole began, and a friendship was formed covering a period of nearly seventy years. After spending a year in Mr. Cole's family he continued his studies, with about a dozen boys, in a boarding school opened by Mr. Cole on property purchased by him on the road to Piermont. When the school was disbanded at the end of the year, he remained with Mr. Cole, who now moved to Paterson, having accepted a call from the Second Dutch Church of Totowa. Thus he had the opportunity of attending a very excellent classical school under the care of Rev. Joseph McKee, in whose family he resided for a time after the Rev. Mr. Cole had been recalled to the church at Tappan. In the year 1834 he returned home to spend the holidays, and found there the Rev. John Garretson in the pastorate of the North Church of Schraalenberg and visiting with him, two students from Rutgers College, Elihu Doty and Joseph P. Bradley. His grandfather invited the Domine and his guests to dinner, and Bradley questioned the young boy with reference to a collegiate education. In reply he expressed the hope that some day when he should be prepared this privilege might be enjoyed. A few inquiries as to his attainments showed that he had advanced sufficiently

in the classics to enter the sophomore year, and that in mathematics he was even better prepared. So with Mr. McKee's approval it was decided that he should enter the college at once, and he accepted an invitation from Bradley to become his room-mate. He was accompanied to New Brunswick by Domine Garretson, his uncle and one of his brothers, and upon arriving he was introduced to Dr. Cannon in his parlor in the west wing of the college building, now the office of the Registrar. He was awed by the Doctor's dignity, although he was agreeable, and was much impressed by his style of dress, especially the knee-breeches which he continued to wear to the end of his life. The next day Bradley took him to the college to be examined in Latin and Greek by Professor Ogilby, and he passed what was called a satisfactory examination. Thus in January, 1835, he became a member of the sophomore class in Rutgers College. He and Bradley occupied a room in a house at the corner of George and Church streets. The friendship between the two was most intimate down to the last. He was also much in the society of Bradley's classmates, Courtland and John Parker, Cook, Coakley, Frelinghuyzen and others. He became a member of the Philoclean Society, to which circumstances seemed to point as a foregone conclusion. The Greek Letter Fraternities had not been established, but Philo and Peitho were regarded as secret societies and were centres of much interest. Queen's was at this time the only building on the campus. In the autumn of 1836 he witnessed the great revival which visited New Brunswick. It began in the Baptist Church of which Father Webb was pastor, then located where the railroad station now stands. Two students from Hamilton Seminary had been invited to

speak. Then the other churches were opened every evening of the week. He attended these services, which were intensely spiritual. There were many conversions. His own class numbered twenty. All of them, hitherto unconverted, now professed faith in Christ, and he united with the Reformed Church under Dr. S. B. How. He entered the Theological Seminary in a class of thirteen, the largest class since the beginning of the institution. Hertzog Hall did not then exist and all the theological training was conducted at Queen's.

His three years of Seminary life were uneventful. During them there was no change in the faculty. His instructors were Philip Milledoler, D.D., Professor of Didactic and Polemic Theology, also President of the College and Professor in it of Moral Philosophy; James S. Cannon, D.D., Professor of Ecclesiastical History, Church Government and Pastoral Theology, and of Metaphysics and History in the College; and Alexander McClelland, D.D., Professor of Biblical Literature. He regarded the last as a prince of teachers to whom he owed an inestimable debt. In his Seminary course he was expected to devote himself entirely to its work. He was not permitted to preach except in the senior year, and then under restrictions. There were no mission stations to be taken charge of, nor did any even think of receiving a call before licensure. He and the other students always attended the meetings of the Society of Inquiry. The interest in missions was great, and three of his classmates gave themselves to the work in foreign lands. After his closing examination and reception of his professorial certificate, he was examined for licensure and was licensed by the Classis of New Brunswick, July 16th, 1840. He was just twenty-one years of age and more boyish in appearance than any other member of



his class. He had no wish to take a charge at once and did not intend to seek one. He planned with his roommate, William H. Steele, who was of the same mind, to take a trip to Niagara. He was to meet Steele at his home in Albany. On his way he stopped at Catskill and spent a Sunday with the Rev. James Romeyn. He preached for him twice and was urged to spend another Sabbath there on his way home. On the succeeding Sabbaths he preached in various pulpits, receiving several invitations to settle, all of which he declined. Then came a letter from Catskill setting forth the illness of Mr. Romeyn and requesting him to take charge of the church until his recovery. This he did at once and continued his services six months,—six months of hard work, occupying as he did the pulpit of one whom he regarded as among the most able and brilliant ministers of the country, and preaching to a congregation in which were not a few educated people. Those Catskill days were pleasantly remembered to the last, and he rejoiced in seeing his third son settled over the same congregation fifty-five years later. He was treated with the utmost kindness, and lifelong friendships were formed; and he felt that his daily contact with Mr. Romeyn was better than a fourth year in the Seminary. After his recovery Mr. Romeyn resigned and the people were inclined to call him. This he did not encourage, and Mr. Romeyn himself thought that it would be unwise for him to accept such a heavy charge. An invitation to preach at Rochester, Ulster County, was received and followed by a call, which was declined. Shortly after, the Church at Flatbush, Ulster County, became vacant by the removal of the Rev. Dr. Jacob Brodhead to Brooklyn. He received a call, accepted it, and was

installed August 24th, 1841, and thus entered upon the work of his first charge.

It is a little singular that thirty-five years after his eldest son began his ministry in the same church.

He found his work there manageable: one service was required at the church and there were four lecture stations at which he gave catechetical instruction. He also formed a Bible class for Sunday evenings at the church. While at Flatbush he was invited to pastorates at Hurley and Schraalenberg, both of which he declined, the latter to the disgust of his grandfather, who was still an elder in the church.

The Second Reformed Church of New Brunswick, N. J., was organized in 1843, and he accepted a call to become its first pastor. He boarded with the Rev. Herman B. Stryker, who kept a bookstore. In due time he married Catherine Louisa, third daughter of the Hon. James S. Nevius and Catherine Polhemus, at their home on Livingston avenue. The ceremony was performed by Dr. S. B. How. After a pastorate of several years his health became so impaired, that a trip to Europe was planned and carried out on May 9th, 1850. In the meantime the church at Catskill had again become vacant. A call from it came to him, which he declined. Later a committee from the church at Hudson came to New Brunswick, attended services and offered him a call. He then visited Hudson and the call was approved by the congregation there. All his friends advised him to accept it. His intimate friend, Martin Schenck, told him he ought not to hesitate. He put the matter very plainly, telling him that he was not destined for long service in the church anyhow, and that a removal to a new field and a more northern climate might be beneficial and give a longer lease of life. Within a

month of this prediction Schenck himself had passed away. He accepted the call to Hudson and removed thither in the early part of August, 1852. He preached in great weakness for some weeks until the bracing air of autumn gave tone to his system. From that time not one of the severe attacks of illness, which had so often prostrated him, ever returned. In 1857 he received the degree of Doctor of Divinity from the College of New Jersey at Princeton. In 1858 he was elected a Trustee of Rutgers College. In 1862 he was made Stated Clerk of the General Synod, in which office he continued until 1871. While he was at Hudson the Hudson River Ministerial Association was formed. He attended the meeting called to organize it at Rhinebeck, and was a regular attendant at the meetings thereafter, taking his share of the work. In 1864 the work of raising an endowment of \$40,000 for a fourth Professorship in the Theological Seminary was undertaken. When the matter began to drag, this Association resolved to make an effort especially among the churches represented by it. He was appointed with one other, to visit the churches and secure funds. The next Synod, which met at New Brunswick in 1865, resolved to elect a new Professor of Pastoral Theology and Sacred Rhetoric at once. He was chosen on the first ballot and by a very large majority, and arrangements were made for his inauguration. Thus his connection with the church at Hudson ceased after a pastorate of thirteen years, and he was placed in the position which he occupied for thirty-three years. He regarded it as a peculiar favor of Providence that the change was effected just at the time, that his children might enjoy at home the educational advantages which he desired for them. His inauguration took place in the First Reformed Church, September, 1865. The Rev.



Dr. A. P. Van Gieson preached the sermon, and the Rev. Dr. M. H. Hutton delivered the charge. Immediately after his inauguration he was made Secretary of the Theological Faculty, which office he held until 1895. He was also elected to the office of Secretary of the Board of Trustees of Rutgers College, in which he continued until his death. The trustees in 1892 conferred on him the degree of LL.D.

He was able to finish his last year of service in comfort. About a month after the Seminary year had ended, he was suddenly stricken down and within one week had closed his earthly life, and on the very night when the college, with which he had been so long and so closely identified, was holding its closing exercises. On June 21st, 1898, at the age of nearly seventy-nine years, he entered into rest.

Following this was an address by Rev. Mancius H. Hutton, D.D., upon the life, character and services of Dr. Demarest, prepared at the request of the Club.

## MEMORIAL ADDRESS.

BY REV. MANCIUS H. HUTTON, D.D.

I SAT down to write this memorial paper with a curious sense strong upon me that the person whom it commemorates was the man to do it. Of course it was not the accident that any man knows his own life best,—can best explain, interpret and comment upon it,—which gave rise to that impression. It was the instinctive feeling that Dr. Demarest had the qualities and tastes which fitted him for private history. It was thoroughly in his line. But, alas! this Club will have no more of those papers from him, which were to him so thoroughly “labors of love.”

A most honorable, pleasant, beautiful and useful life has closed. As we gather here this evening to make some memorial of it, there are appointed others who are to speak of Dr. Demarest in some of his more personal relations. You will expect this paper to deal rather with the main facts of his blameless life, and to recount those more general aspects of his career which were unfolded to those who were privileged to know and live with him.

In northern France, almost up to the borders of what in later time was known as the Netherlands, looking out toward the neighboring England across the Straits of Dover, stood once the ancient County of Picardy. Its geographical boundaries have long been lost in more modern ones. But the ancient soil is still there, and still upon it stands the former capital of the county, Amiens, with its superb cathedral, perhaps in purity and majesty

of design the finest existing mediæval structure. It was begun in the year 1220. It is venerable now with the life of almost eight centuries. It was still a comparatively new building, as cathedrals go, but its two low square towers had not looked across now vanished Picardy, less durable than it, for more than three hundred years when history encounters in its neighborhood the name of "Marets," evidently long domiciled in that ancient district. People who were "des Marets" had grown into sufficient importance to have latinized their patronymic, as the fashion was among the scholars of the day, into "Maresius." In 1599 one of the earliest professor Demarests of his era was born, namely Samuel Maresius, who had the chair of theology and polemics at the University of Groningen. His two sons, Daniel and Henri, later made the version of the Bible into French. These were all literary and highly educated folk, and were of the Picardy stock.

But these are alluded to simply to show of what folk our professor ultimately came. His own line, he himself traced back to one Jean des Marest, who to get peace and quiet, quitted Picardy early in the Reformation times and went to Middleburgh, Zeeland, for the sake of freedom of worship among his Dutch neighbors. He emigrated, carrying with him an infant son who bore the familiar name of "David des Marest." There, when he had grown up at Middleburgh, that David married Marie Sohier, daughter of Francois Sohier of Nieppe. After a removal to Mannheim, in the Lower Palatinate, where they sojourned about two years, in 1663 they came to America, reaching New York on April 16th of that year.

On data supplied in part by Dr. Demarest himself,

and in part by Dr. David Cole, the following table of descent has been constructed.

Jean Demarest marries in Picardy and has a son David.

David marries Sophie Sohier in Middleburgh, and has a son David (not eldest).

David marries Rachel Cresson, in New York, 1707. Eighth son is Daniel.

Daniel marries Rebecca de Groot. Has a son Pieter D.

Pieter D. marries Osseltje Vanderlinde. Has a son Pieter P.

Pieter P. marries Lydia Hopper. Has a son Pieter P. Jr.

Pieter P. Jr. marries Lea Demarest. Has an only child, Daniel, born 1791.

Daniel marries Lea Bogert in 1810. Has five children, of whom our professor is the third son. He was born at what is now Oradell, N. J., July 30th, 1819. He died on the evening of June 21st, 1898, almost seventy-nine years old.

The outward events of his life will go into a few words. His father died when our professor was but three years old. The widowed mother with David and her other children, made her home with her husband's father, Pieter P. Jr., the latter living until 1847. Tradition speaks of this good grandfather in the highest terms. He was an Elder in the Reformed Church at Schraalenberg, and he is reported to have been a pillar therein, while his home is said to have been one of delightful Christian peace and comfort. If heredity and environment are as much as modern science sometimes counts them to be, then our David had the good effects of both of them. A certain French vivacity joined itself

to Dutch solidity in his blood. Huguenot and Holland make a fine combination if you want a good heredity. And as for environment, two elements counted in that. One of them was a Christian home, growing out of several stout generations of Christian homes in Picardy, Holland, the Palatinate, Staten Island and the Hackensack regions. By all that filtration of descent a limpid product had been reached, from which the growing, inexpressible child drank, and which nourished him in the nurture and admonition of the Lord. You could see it later in his own later lovely home.

The other element of his early environment was one which no doubt had its influence on all who lived in those days in the Hackensack Valley. The original Daniel Demarest when he emigrated to this country was the leader of a sort of colony of his fellow-countrymen. After a sojourn on Staten Island, he placed his colony on a tract of land of several thousand acres, perhaps six miles long and two miles wide, lying between the Hudson and Hackensack rivers. Right in the heart of that tract, in the parishes of Hackensack, Schraalenberg and Tappantown, there boiled up what now looks to us something of a tempest in a tea-pot, but which was a very serious conflict to those then living, and which did rend the Reformed Church asunder. When our Dr. Demarest was about three years old, the so-called "True Reformed Dutch Church,"—some congregations of which are still extant,—was organized in the house of one of the former Schraalenberg parishioners. This is not the place in which to give the history of that war, nor to set in array the points (mostly theological) which were at issue. The issue is pretty much dead now. But all the denizens of those regions were waked up to ask what exactly all the contention was about. The consequence

was that the stiffer forms of doctrinal statement and the supposed Scripture bulwarks of defense of them were topics of daily discussion. It was a hot-house air, over-heated, over-stimulated, which the men of that region were breathing at the time. But it made things grow, and it made religious things bulk large in men's minds. In that atmosphere the young David grew up. His own family were not in the secession, but clung faithfully to the old church. But that environment would make sure that he should draw accurate and thoughtful distinctions, and lay deep the lines of his religious convictions. No doubt, too, it trained him to pay attention to history, since many of the questions in dispute in the controversies of those days were questions of the historical attitude of the church in Holland and early America.

Such were his heredity and his early environment. You can see where the man whom we knew came from.

Turning now to the more outward side of his life, when Dr. Demarest was about eleven years of age, the Rev. Isaac D. Cole, who, during an interval of ill-health which prevented him from entering on the work of the ministry, had been teaching in New York City, came to Schraalenberg as assistant pastor. In connection with that work he opened a school to which young Demarest seems to have been sent.\* He early attracted the attention of his teacher as one who promised to be well worth the time and expense of a college course. Accordingly he interested himself in making proper representations to the boy's grandfather, who was abundantly able to give his grandson such advantages. His training for college began under Mr. Cole.

That school was discontinued toward the end of the year 1832. The young scholar continued his preparation



under Rev. Joseph McKee,\* of Paterson, N. J., and he duly entered Rutgers College, in the middle of the sophomore year, January, 1835, graduating in the summer of 1837, when he was eighteen years of age. Early graduation was usual in those days. The entrance standard was far lower than now; fewer branches were embraced in the regular college curriculum of the day, and they were not pursued as far as they are at present. For his time, it can hardly be said that Mr. Demarest graduated unusually early. Always a moral and exemplary boy, he had shown no particular religious trend until the great religious interest which appeared in this town in 1837, four months only before he graduated. He became one of its subjects, and it was literally a conversion of his life. It turned him to the ministry. He entered the Theological Seminary in this city the ensuing autumn, and was duly graduated in 1840. There were no special incidents in his educational course. Everywhere,—in school, in college, in Seminary,—he just showed the faithful industry and mental ability which have marked him in later years.

For the next twenty-five years Dr. Demarest served the Church as a pastor, laying the foundations by pulpit and parish experiences for the work he was to do in his professor's chair so ably and so long. First he went to serve as assistant to the late Rev. Dr. James Romeyn in the Reformed Church at Catskill, N. Y., where he remained about a year. Then he was called to be pastor at Flatbush, Ulster County, New York, in 1841. In 1843 the Second Reformed Church of this city colonized from the old First Church, led by the faculties of Rutgers College and the Theological Seminary, the latter

---

\* According to the recollection of some of his friends, Mr. Adam Dockson was also one of his teachers at this time.

then consisting of Drs. Van Vranken, Cannon and McClelland. They looked about for a minister who would be likely to fill the place and satisfy them, and settled on the young minister from Flatbush. For nine years the man of their wise choice held himself up to their standard with ever growing appreciation, when the failure of his health led his medical advisers to inform him that he must seek a different air. The way opened at once to the then much stronger church at Hudson, N. Y., and there he served for thirteen solid and fruitful years. In 1865 he was elected by the General Synod of his Church to the chair of Pastoral Theology in the Theological Seminary in this city. His career from that date for thirty-three years longer, until he fell asleep in 1898, is known to us all.

So laid out in its brief order of changes, it sounds like what Gray called "the short and simple annals of the poor." But what a rich life it really was! How really far-running and influential a career it was! No trumpets ever blew before Dr. Demarest. In his obscure little country parish, in the inconspicuous and comparatively small cities in which he served, in the quiet chair in which he sat for a whole generation after he had been drilled in practical pastoral work to teach it to others, his figure was always veiled in his own modesty. But he left his imprint on every church which he served. In his chair he moulded the views of hundreds of influential men, and was a dispenser of advice and fountain of authority to many hundreds more. It only remains to say a word or two about him in some of these relations to his contemporaries. There are others who are to speak of him this evening, and this paper must not be prolonged.

As a child, Dr. Demarest was light-hearted, joyous,



docile, amiable, intelligent, studious, thorough. As a man, while he put away childish things, many of the same characteristics still clung to and adorned him. He was pure-hearted, magnanimous, gentle, firm, courteous, considerate; a wise friend; a sage counsellor; a faithful worker; an affectionate husband; an admirable father. If he be considered as pastor and preacher, it may be enough to say of the pastor, that, although he had laid down the sacred and tender office of the pastor more than thirty years before he went to his reward, yet that to this day there are those in every single pastorate which he has held, who turn affectionately to the recollection of his assiduity, his power to comfort, his wisdom in dispelling doubts, his sympathy in sorrow, his power as a "son of consolation." Of the preacher, it will be enough to say that his excellent taste and strong sense of reverential propriety made him most acceptable in the pulpit. A certain rounded completeness which characterized all that he did, held good of his sermonising also. He was always appropriate, spiritual and helpful. He had perhaps few "great sermons," but the uniform excellence of his pulpit productions almost concealed how excellent they were. The late President Campbell bore testimony to this peculiarity as he spoke once of his succession of services rendered year after year in the college chapel.

If we turn to Dr. Demarest's record as a professor, the same features characterize his work in the position which he so long and so honorably filled. He was thorough, he was plain, he was lucid, he had his opinions. His common sense was unfailing and almost infallible. His scholarship in Dutch, and his historic sense were of great service to him in his special department, and made his conservatism not blind, but well-founded and per-

suasive. He greatly loved the ancient and characteristic usages and peculiarities of the Dutch Church, and all his potent influence went towards their perpetuation and observance. His denomination owes him a debt; so do all her ministers trained under him. He not only instructed them when preparing for duty, but he became their constant authority of reference in doubtful matters. Until his lamented death, hardly a day passed without there coming to him from some quarter a letter from some minister, or elder, asking information, or advice. He answered these letters with great care and often at great length. Indeed, he was always conscientious in his performance of what he reckoned duty. There are not many professors who missed in thirty-three years so few of his duties in his institution. Rain or shine, ill or well, day or night, he met his students unfailingly.

Perhaps it is under the head of his professorate that some mention should be made of Dr. Demarest as an author. His publications were not voluminous, and most of them are connected more or less intimately with his work in his chair. He wrote many articles for the "Christian Intelligencer," published a few occasional sermons and addresses, and prepared a number of articles, mostly on historical subjects, for various theological reviews. He also wrote articles descriptive of the Reformed Church for one or two cyclopedias. His main book, now in its fourth edition, was his "History of the Reformed Church." In late years, under the title "Liturgics," he printed a part of his notes from his lecture-desk in the Seminary. He also printed his "Notes on the Constitution of the Reformed Church in America." But he was not ambitious of seeing himself in print,—perhaps not so much so as he ought to have been for his own fame and his very widest usefulness. Yet it is hard

for a professor, always improving his notes and widening his knowledge, ever to get quite ready to print.

His degree of D.D. was from Princeton, his LL.D. from Rutgers.

Here too, as well as anywhere, may be thrown in the facts that he was vice-president of the Huguenot Society; was a trustee of Rutgers College from 1858, and from 1866 to his death was Secretary of the Board. He was stated Clerk of General Synod 1862-1871, and for thirty-one years the secretary of his own Faculty.

But this paper ought not to close without some mention of Dr. Demarest's relations to this Historical Club. For many years no one has been more closely, or enthusiastically connected with it than he. He was deeply interested in local history, in which, however, his interest was rather antiquarian than philosophical. I do not know that he cared particularly for the wider fields of History. He was not the man to care to write a "Decline and Fall of the Roman Empire," or to rival Bancroft or Macaulay in their great histories of their respective countries. But he loved the by-ways of history. It charmed him to look up the annals of an old house, of an old Dutch or Huguenot colony, of an ancient Walloon congregation. This made him one of the kings of a club like this. Long after he ceased to go out in the evening for anything outside of the Seminary campus, he made a point of coming to the sessions of this favorite club. A paper was hardly ever read on any of the topics coming under its purview, but he had some interesting and often illuminating comment to make upon it. His own papers were many in those lines, and were most of them presented to the Club. He loved to revise and revise them, and spent many hours late at night at his desk busy in perfecting them. In the mass of his papers

it has been impossible to find all of them, but some notion may be gained from the following list of papers read before us within the last five years, furnished by the courtesy of his family.

"Rutgers College and Medical Degrees." (Two papers, 1893 and 1894.)

"The Dutch in Berkshire County."

Address at the Annual Meeting, 1893.

Huguenots on the Hackensack. (Published.)

Lutherans on the Hackensack. 1897.

The New Brunswick Tornado.

Theological Education in New Brunswick. (Four papers.)

In the decade which preceded I do not know how many papers he read to us.

Dr. Demarest served the Club as president for many years; for how many, I do not exactly know. The only accessible minutes are those of the Club since its revival in 1885. But the opening record, dated October 29th, 1885, mentions that "Dr. Demarest, the previous president of the Club, presided" at its revival. Since that date he was annually reëlected. It tells whole volumes as to his deep personal interest, that since the date above mentioned in 1885, there have been held eighty-seven meetings of this Club, and at all except ten, Dr. Demarest was in his chair.

It almost seems as if we could not go on without him. His placid yet eagerly interested face, his hearty sympathy, his genial presidency we shall miss for many a year.

I cannot close without this one reflection. Such a life as that of our beloved and venerated friend is worth living! He commanded no army; he swayed no senates with resistless eloquence; he fought no brilliant naval

engagements ; he made no scientific discovery which all the world hastened to medal ; he sat on no throne whence he ruled millions at his will. Perhaps no one was ever jealous of him, or envied him. But what a lovely, what a good, what a useful man he was ! Emperors might sigh to exchange with him. *His* life was worth living.

## REMARKS OF HON. CHARLES D. DESHLER.\*

**M**R. DESHLER became acquainted with Dr. Demarest at the time the latter came to New Brunswick in 1835 to enter Rutgers College. He himself was at that time a student in the Rutgers College Grammar School. Although the college undergraduate was somewhat older than himself, yet his amiable and cheerful disposition made it easy to form with him a firm and abiding friendship.

Mr. Deshler added his testimony as a neighbor and friend. He spoke of the acquaintance with Dr. Demarest which began sixty-four years ago when he entered college. He was then a youth of sixteen and appeared even younger than he was. Although he was so youthful he had already developed a character for firmness and integrity. He was gentle as a lamb but firm as a rock. He was a model of true gentleness. Any one in distress or doubt could go to him and be sure of sympathy and aid. He was one of those rare men, said Mr. Deshler, who had no enemies. I do not believe there is a man living who was an enemy to Dr. Demarest. I have been a witness both to his early life and to the last years of his busy manhood. I know whereof I testify when I stand here to speak in this memorial service as to the loveliness of his character and the integrity of his life.

---

\* The remarks of Mr. Deshler are chiefly taken from the report of the meeting in the *New Brunswick Times* of November 18, 1899.



## REMARKS OF REV. J. PRESTON SEARLE, D.D.

PROFESSOR IN THE NEW BRUNSWICK THEOLOGICAL  
SEMINARY.

I N the few moments allotted to me this evening, I am to speak of the late Dr. Demarest in his relations as a Professor in the Theological Seminary.

These relations, classified in a very general way, were threefold: to the body governing the Seminary, the General Synod of the Reformed Church in America; to his colleagues; and to his students.

Of the first of these the story is too long, and of perhaps too delicate a nature, to be recited by me at this time. Suffice it to say, that through his wide acquaintance with our Church, his accurate and ready knowledge of the history of Synodical legislation concerning the Institution, and of the methods and forces in ecclesiastical procedure, and above all through the perfect confidence felt in all quarters of the Church in his disinterested wisdom, his well directed influence has told again and again and largely for the conservation and advancement of the Seminary's highest interests.

In connection with his relations to his colleagues, is disclosed a most valuable part of Dr. Demarest's life service, although one which it is not easy, with precision, to sum up or even to define. In theory the five departments we have, are independent of each other, and the five professors are upon a footing of exact equality. But in fact there is, and must be in the Seminary, an institutional life, with impulses and traditions and obli-

gations, which cannot be distributed arbitrarily or otherwise into distinct departments. Our Faculty as a body of men, not a number of independent individuals, with powers and responsibilities only to be exercised jointly, is one of the facts and forces in this institutional life. It has been with us the product of circumstances rather than the creation of Synodical legislation, although this legislation has come fully to recognize it. And in and through the Faculty, Dr. Demarest wrought with rare effectiveness and with the cordial appreciation of his fellow-workers, a work which will illustrate but not measure all he did as an officer of an institution rather than as the mere occupant of a chair. To unusual talent for detail he joined an unusual breadth of discrimination and an indefatigable industry. Thus he became the practical executive of the Institution, who never forgot the what, the when, or the how, of anything which ought to be done. In all this he became a much needed unifying force also, not only in the Faculty itself, but in all the rather cumbersome, perhaps somewhat remotely related machinery by which the various activities of the Seminary are governed and carried on. Everywhere and constantly his unselfish and unfailing common sense were trusted and employed as he pointed the way to the meeting place of views and aims which without him might have been hopelessly divergent.

Of Dr. Demarest's work in relations to his students, of which having been his pupil, I can also speak from experience, there are two phases I would especially note to-night. The first of these is as to the value of the actual instruction he imparted. His department was that of Practical Theology, in which instruction is given in principles which can only approve their validity in practical application, while this application can not be



made by the student until after he passes from the class-room into the actual work of the ministry. Hence it follows that everywhere, in other seminaries as well as ours, the instructor in Practical Theology more than any other Seminary teacher, receives a delayed appreciation of his work. But to Dr. Demarest this appreciation came none the less surely, and that it came in abundant measure is proved by two circumstances at least. His publications on Pastoral Theology and on the Constitution of the Reformed Church have been continuously and widely sought after by his former pupils ever since their appearance. And his pupils in student life were continually seeking to be his pupils in ministerial life, so that for years it has been true that his hand was reaching out here and there all over our Church to help and guide perplexed pastors and consistories, and perhaps gently to drop the oil of peace upon sorely troubled waters. I know not how many, but there have been many, who gratefully remembering the wisdom of the Professor in the class-room, have turned to him instinctively in the time of need, and have found a leader and a peace-maker in whom they were never disappointed.

The other phase of his work must not be forgotten. The true teacher imparts more than mere precept to the receptive pupil. The impress of his personal character bulks largely in the measure of his service. And Dr. Demarest was, in this highest sense, a true teacher. His judgment was calm, clear-headed and correct. He was modest, but he was also firm. Beneath the dignity of the Professor there beat a heart, as all who came to know him have felt, full of fatherly interest in his boys. His affection for us was unobtrusive, but it was real. Above all, as Mr. Deshler has just said, duty, duty, was the watchword of his life. Better, a thousand times

better, for the institution and for the student, than the uncertain glitter of most brilliant genius in the professor's chair, is the patient, tireless, large-hearted worker, who, as did Dr. Demarest, incarnates day by day the spirit of faithfulness. The impress of this was his best gift to us.

## REMARKS OF AUSTIN SCOTT, PH.D., LL.D.

PRESIDENT OF RUTGERS COLLEGE.

I HELD in my hand to-day the old Matriculation-book of Rutgers College in which is inscribed, in his own hand, the name of "David D. Demarest"; the name of his grandfather-guardian, "Peter P. Demarest," and of his home, "Hackensack, N. J." The excellent script gives token that the lad, who, on the day of affixing his signature, became a member of Rutgers College sixty-four years ago, possessed then some, at least, of the fine traits for which he has been distinguished in the large circle of those who have known him.

It would be impossible, in the very few moments assigned me, merely to enumerate the points of contact between Dr. Demarest and Rutgers College, in the almost continuous relations that he has sustained to the college in the two generations that have passed since he entered into its membership. I choose only two of these points as illustrative of all that rounded-out circle of his complete loyalty to its interests. I may be allowed to be quite personal, since the highest welfare of Rutgers College is my chief concern.

Dr. Demarest was the wisest, most prudent, most keen and broad-minded of counselors. When I would know what in any particular instance or in any general policy would be best, he was one to whom I could go and, in full confidence in his discretion and in perfect reliance on his judgment, could say, "Would you?"

His fidelity in the office of Secretary of the Board of

Trustees is the second of the two illustrations I have chosen, which evince his great worth to the college. To that office he was chosen in 1866, having already been a Trustee since 1858. The forty years of service in the Board, and particularly the discharge of his office as Secretary, made him thoroughly acquainted, as no one of those preceding him was, or of those with him could have been, with the life of the college in its sources and its activities; and to every prompting that came from this intimate knowledge he was ever loyal, unremittingly faithful. His records of the proceedings of the Board of Trustees show him to have been indefatigable, never to have counted any pains too great, that all things should be done decently and in order. The script of the many books of minutes filled by his hand is as though done by copper-plate. The precision with which the work is ever set forth, the marginal references, the careful guardianship of papers, betoken the model secretary. And when he took an active part in the proceedings of the Board, as he did on occasion, he spoke not as a mere scribe: all listened as to one who spoke with the authority of a clear knowledge and a firm grasp of the matter under consideration. His wisdom as a counselor, and his fidelity as an officer are the only two qualities of which I may make this briefest mention; but we who knew him well knew how equally illustrious were the other qualities that made up this life, which so completely united what was placid and quiet with what was firm and forcible. My thought at this moment brings back to me many a bright spring-, or summer-, or autumn-day when welcomed by his cheering smile I have joined him sitting on his porch, and as we chatted, have looked with him, from that height, down upon the river below. I think of him now as one whose character

might be likened to that of yonder stream, so full of beauty in its winding and widening course to the sea.

His life was placid as the surface of our Raritan, but strong, as with the strength of its coming and its going tides.

## REMARKS OF DAVID MURRAY, PH.D., LL.D.

I AM asked to say a few words on this occasion in reference to our deceased president, and to submit to you a minute for insertion in your records. His life has been an open book to the people of New Brunswick, and has no need of explanation or eulogy. The Historical Club, of which he has been so long the president, desires by these memorial services to emphasize their appreciation and admiration of him, and to express their sense of the loss sustained in his death. Others have spoken of Dr. Demarest as related to the profession which he adorned, or the Church which he so faithfully served. But we are here to-night to testify particularly to the value of his historical studies and attainments. By the character of his mind and by the tendency of his training he was imbued with the true historical spirit. There is no way equal to the historical in which to pursue the study of any subject. Let it be science, or religion, or education, or government,—in any and all of them the best way to reach the truth and to understand the attitude of scientific opinion about them, is by pursuing them through their historical developments. This was largely the principle on which Dr. Demarest pursued the study of men and things, of institutions and organizations. It was because these were his characteristics that he was recognized as a leader in such a club as this. I am sure that those who have been associated with him in this body will recall with admiration his historical contributions to its proceedings: His exhaustive papers on the Medical Department of Rutgers

College; his papers on the history of the Reformed Churches in Northern and Central New Jersey; his reminiscences of his college and pastoral days.

But in the case of Dr. Demarest the man was greater than the scholar or the author. Those who will longest remember him, will chiefly recall his simple and ingenuous character, his cheerful and amiable temperament, and that liberal spirit which made him tolerant towards others, while he was heedful and circumspect in his own life. He was so exact and forehanded in his duties that no one could ever find him wanting in what he had undertaken. At the end of his long and busy life, when he was seized with his fatal sickness on the eve of the meeting of the college trustees, whose secretary he had been for thirty-two years, he was able to say: "I believe everything is ready." Who of his survivors can look back on a life thus faithfully spent and can say "everything is ready"? Let the friends and admirers of Dr. Demarest, his colleagues and students, his associates in this club and in all his spheres of concerted action, take him as an example of conscientious fidelity, and like him have everything ready.

The following memorial minute was then submitted and unanimously adopted:



IN MEMORY OF  
REV. DAVID D. DEMAREST, D.D., LL.D.

LATE PRESIDENT OF THE  
NEW BRUNSWICK HISTORICAL CLUB.

THE New Brunswick Historical Club desires at this memorial meeting to place upon its records a minute in reference to its late president, Rev. Dr. David D. Demarest, who died on the 21st of June, 1898. He was born at the place now called Oradell, N. J., in 1819, and was descended from an honorable ancestry of Huguenot and Holland stock. He was graduated from Rutgers College in 1837, and from the Theological Seminary of the Reformed Church in 1840. He was a pastor from 1841 to 1843 in Flatbush, Ulster County, N. Y.; then from 1843 to 1852 of the Second Reformed Church in New Brunswick, N. J., and lastly from 1852 to 1865 of the Reformed Church in Hudson, N. Y. In 1865 he was elected by the General Synod, professor of Pastoral Theology and Sacred Rhetoric in the Theological Seminary of the Reformed Church in America. In this position he continued for thirty-three years, until the time of his death.

He received the honorary degree of Doctor of Divinity in 1857 from Princeton College, and that of Doctor of Laws from Rutgers College in 1892. He was chosen a Trustee of Rutgers College in 1858, and at the time of his death was the senior of all the members of the board except one. He was chosen secretary of the trustees in



1866 and so continued until the end of his life. During the period from 1862 to 1871 he held also the important office of Stated Clerk of the General Synod. In all these administrative positions he was notably methodical, pains-taking, and exact. His books of record, his papers and memoranda, were kept in scrupulous order, and in all cases of doubt or difference of opinion Dr. Demarest and his records were the final appeal.

He was a member of this club from the time of its foundation in 1870, and was one of the principal agents in its revival in 1885. He was the president of the original club at its discontinuance, and was chosen its new president at the time of its reorganization, and by annual reëlections was continued in office till his death. One of the leading characteristics of Dr. Demarest was his bent toward historical inquiry, and his fondness for pursuing the study of subjects historically. From the early years of his professional life he displayed this spirit, and wherever he was placed his mind turned to the study of the history of the churches, the communities and the institutions with which he was connected.

In all these varied spheres of action what a vacancy has been caused by his death! And we who have been his colleagues in this society will not be among the least to feel this bereavement nor the least sincere in our appreciation of the loss which has been sustained. To the family from whom he has been taken, to the Seminary which has been deprived of his services, and to the friends who can no longer enjoy his cheerful and helpful companionship, we tender in these memorial words our profoundest sympathy.







3 0112 098687897



